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his miracles, for example, he holds to be the same in kind as the cures which are now regarded as psychical. His resurrection was the inevitable result of his character; while his appearance after his resurrection and the many alleged reappearances of men after death, cast much interpretative light on each other.⁶ The book shows penetration into many situations narrated in the Bible,⁷ and into the ways of character, human and Divine.

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THEODORE THORNTON MUNGER: NEW ENGLAND MINISTER. BENJAMIN W. BACON. Yale University Press. 1913. Pp. xxiv, 409. \$3.00.

This is a very sumptuous volume. Save for a most excruciating typographical error on page 115, extending over four lines, and reminding the reader of the careless proof-reading of his morning paper, the publishers have left nothing to be desired. The Press of the University has done its best to honor its erstwhile Fellow.

And yet it would seem to the reviewer that the book is a little too sumptuous for the record of a life so unassuming and tender as that of Dr. Munger. And the pages fit the binding; the style of the volume is very redundant. Two or three times we are reminded of the distinction between Congregationalism as a principle and Congregationalism as a "denomination"; quotations from addresses or documents are repeated in different chapters, and the theological situation in New England and American Congregationalism, out of which grew the demand for a denominational creed, is set before us more than once at wearisome length. Indeed, when we have closed the book, the situation in which Dr. Munger worked and which he attempted to relieve bulks larger to us than Dr. Munger himself.

The author, Dr. Bacon of Yale, is a very busy man and a most prolific writer, and the biography is to him evidently as much a labor of love as the sketch that Dr. Munger wrote of his father-in-law. We should not perhaps, therefore, apply to it the ordinary canons of criticism. But we cannot refrain from wishing that the book followed a less obvious outline and was less hurriedly written. Immediately after the preface we have a three-page chronology of the dates of Dr. Munger's life, and the book follows the chronological record quite closely. But the chronology has but little interest aside from the circle of Dr. Munger's closest friends;

⁶ P. 158.

⁷ The surprises of the hereafter, p. 45; Moses, p. 48 f.; Naaman, p. 222 f.

his outer life was very uneventful and his civic and national influence quite meagre. Disappointments in the relation between himself and his parishioners in his early pastorate, the publication of his notable books, *On the Threshold* and *The Freedom of Faith*, his settlements in North Adams and New Haven, are not exciting. The author interests us in Dr. Munger's carefully wrought-out decision to abide in the freedom of the Congregational ministry in spite of the attractiveness of the Episcopal order to a man of his aesthetic tastes, and in the important part he took in the spread of the "New Theology," but after all the greatest thing about Dr. Munger was the quality of his soul, and we wish that we might have caught a fuller vision of it through the medium of his writings. Little well-chosen snatches from his letters or his reminiscences scattered through the volume make us wish for more. Take, for example, such sentences as these: "The loose, not the anchored boat shows which way the tide turns." "We [Congregationalists] cluster about great preachers and call great audiences strong churches." "The rich men and their retainers withdrew from the congregation [of Center Church, Haverhill], leaving it poor in money but rich in patriotism. I regard that episode as the best part of my ministry." "[The sea] is the unfinished or undeveloped part of creation—without variety and hence limited in its suggestion." "Judgment is a continuous process and is merciful—being a gracious separation between good and evil. It is therefore represented as the office of the Christ." "Were these restraints removed, it [the Episcopal Church] would open a path that many would delight to walk in; but the paths in which Americans prefer to walk are those in which two can walk abreast within, as well as without, chancel bars."

After all, perhaps the best way to perpetuate the memory of a Christian minister is not through a biography but through an annotated edition of his most characteristic utterances and his most delightful letters. We wish that Dr. Bacon might give us such a volume of this Christlike and unselfish man.

THE REFORMATION IN GERMANY. HENRY C. VEDDER. The Macmillan Co. 1914. Pp. ii, 466. \$3.00.

According to Professor Vedder, "The economic interpretation of history has not yet been applied to the period of the Reformation, and that fact is the chief justification of this attempt to retell a story that has been so often told, and yet told inadequately" (p. ix). The reader's surprise at the first part of this statement is less than his